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The Chronicle and Index

OF THE UNITARIAN SOCIETY.

No. 37, Vol. iv.] BELFAST, JANUARY 1st, 1884. [For Gratuitous Circulation

WITH this issue we commence the fourth year's life of the *Chronicle and Index*. It seems to have found a very hearty welcome into numerous homes, and to be looked forward to from month to month with great interest. We send it forth afresh into the world, on its errand of instruction and enlightenment, and feel sure that it will prove as acceptable as ever to its readers. But we venture to remind our friends, and they are many, that the cost of gratuitous publication and circulation is considerable, and we are sure that aid will be sent to enable us to scatter the little periodical broadcast. The more help we can obtain, the wider will be the influence of our messenger. Contributions forwarded to the Rev. J. C. Street, at the Depository, Queen's Arcade, Belfast, will be gladly and promptly acknowledged.

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MR. STREET'S Sunday Evening Lectures during the month of December proved of special interest to the large audiences who gathered to hear them. They dealt with Bible views of God, and were treated under the following titles :—

"The God of the Patriarchs."
"The God of Moses."
"The God of Joshua."
"The God of the Judges."
"The God of David."

The variety of views presented, strikingly illustrated the diversity in the Hebraic conceptions of God.

THE SUNDAY SCHOOL CONFERENCE announced in our last issue, was held on December 4th, and proved in every respect a most successful gathering. In another part of our issue we give a descriptive report of it, which appeared in the *Unitarian Herald*, and which is well worthy the attention of our readers. We do not think a more useful or more interesting conference on Sunday Schools was ever held in Belfast. We hope to have other gatherings equally useful and attractive during the present Winter.

A PLEASANT and useful feature in connection with Sunday Schools has been introduced at Second Rosemary Street and Hopeton Street Schools. In both it has been arranged to hold a Monthly Religious Service, specially adapted for children, which takes the place, for the time being, of the ordinary school work. The *first* of the Services was held on Sunday morning, December 2nd, in the Rosemary Street School. There was a crowded attendance, for, in addition to the usual Scholars and Teachers, many friends were present, and the morning Scholars of Hopeton Street School also came to the Service. The hymns were given out by Mr. Darbishire, and two brief readings from the New Testament. and the Christian Register were given by Mr. M'Calmont, and the Rev. J. C. Street offered prayer, and then delivered a simple address upon "God," which was listened to with eager attention by all who were present. The children's hymns were sung with great spirit, and the whole service proved most interesting to all who were present. The *Second* service was held on the following Sunday afternoon, at Hopeton Street, which was largely attended. Mr. Worthington gave out the hymns; Mr. Darbishire read the lessons, and Mr. Street again offered prayer, and delivered an address, upon "Conscience." In both Schools the continuance of these monthly services is looked forward to with great pleasure.

THE Public Barrington Lecture by Mr. Lowden, B.A., was delivered in the Large Hall, Rosemary Street, on November 28th, to a crowded audience, under the Presidency of Vere Foster, Esq. The subject was "Progress and Poverty." Thanks were voted to Mr. Lowden, on the motion of Rev. J. C. Street, seconded by Professor Park. At the close of the proceedings names were taken of intending students, and we are glad to state that nearly fifty are now in regular attendance upon Mr. Lowden's Lectures. The class promises to be of a most useful character.

THE Scottish Theological Lectureship seems to be growing into a most effective instrumentality for spreading enlightened views of religion among inquiring minds in Scotland. Not only

in Paisley, where the Sunday Lectures are proving a solid success, and where the press reports the utterances of the Lecturer, and new friends and sympathisers are being added every day; but in Renfrew, Johnston, Barrhead, Elderslie, and other places, Mr. Christopher J. Street is obtaining a respectful hearing, and enlisting a great deal of sympathy and good will. No doubt the work is toilsome, and will be attended at times with much discouragement; but undoubtedly such seed-sowing cannot help but prepare the way for noble harvests hereafter. The Scottish Association, and its energetic Lecturer are to be congratulated upon the work they have already done, and upon the great field which lies before them. We hope they will neither tire nor falter, but with sustained energy and courage keep up their vigorous crusade against error, and sound forth the great affirmations of pure and undefiled religion.

THE Programme of the Rosemary Street Mutual Improvement Association, for the past month, has given great satisfaction to the Members and friends who attend the meetings. The first item was a paper by Mr. G. Logan Moore, M.A., entitled, "Some Leaves from American Literature." Mr. Moore criticized in a graceful and appreciative manner, the works of Bryant, Poe, and Longfellow, instituting a careful comparison between the latter poet and our British Laureate.

The Monday evening following was devoted to Music and Readings, and proved very attractive.

The first half of the present Session closed on Monday evening, December 17th, with a lively debate on "Local Self Government." The debate was opened in an effective speech by Mr. G. Fisher, supporting Local Self Government, when controlled by the Imperial Parliament, but objecting to Home Rule. Mr. Roche took an opposite view of the subject, contending that Self Government was necessary to develope the energies and resources of this country. The discussion was carried on by Messrs. O'Connor, Johnston, Robb, Dale, Jennings, and the President, and closed by Mr. Fisher.

We understand that the next half of the Session will open with a Lecture by one of the Vice-Presidents of the Association, Vere Foster, Esq.

WITH the close of the year 1883, the Rev. J. J. Wright closed his brief but energetic ministry at Mountpottinger. He has now gone to Cradley, and will, doubtless, find there ample scope for his undoubted talent for enlisting the interest, and securing the co-operation of the young. The members of his congregation at Mountpottinger, and especially the younger members, will miss him greatly. We understand that he has received from them various substantial proofs of their good wishes and kind feelings, and that he has carried away with him the affectionate regards of all. We hope great blessings will attend upon his work in the new sphere into which he is going, and that a suitable successor for him may speedily be found by the congregation at Mountpottinger.

THE following paragraph appeared in the of *Northern Whig* December 18th :—

"Some short time ago the Rev. Harold Rylett received a call from an important congregation in the North of England. The rev. gentleman was disposed to accept the call, inasmuch as, although the stipend was less than that which he now received, the congregation afforded him the opportunity of taking advantage of certain trust funds for making provision for old age, and for his wife and family in case of his death. The Moneyrea committee, being anxious to retain Mr. Rylett's services, meet this by privately subscribing to a fund for the purpose of effecting an insurance of £1, 000 for a term of years. The committee have urged Mr. Rylett to remain, for the purpose of carrying through a proposed scheme for the restoration of the ancient meeting-house. The cost of this scheme is estimated at not less than £1,000 or £1,200, and towards this sum twelve of the leading members of the congregation have already promised subscriptions amounting in the aggregate to £500. The action of the committee has been approved by the congregation, and Mr. Rylett has taken time to consider his reply.

WE have had a fair experience of what the *Inquirer* is, now that it is published at the low rate of TWOPENCE weekly, and we find it eminently deserving of increased support, by all friends of religious freedom, and of sound criticism and scholarship. It is undoubtedly the best and most faithful representative of the higher life of our Churches, while it is so Catholic and Christian in the noblest sense that it deserves a wide circulation among the progressive men and women in all Churches. We

notice, with pleasure, that the reduction in price has been accompanied with an improvement in the literary quality of the paper. It has several new features—notes, records of science and literature, while all its former characteristics are preserved in full efficiency. It does not lend itself to gossip and idle vapourings, and it resolutely refuses to allow itself to be used by those who would stir up strife, or dwarf our free Churches into a dogmatic sect. Its course is fair, straightforward and progressive. We hope that its readers will increase in number, and so far as we are concerned we shall be glad to do all in our power to promote its circulation. It arrives at the Depository every Saturday afternoon, and we have made arrangements to supply it to Subscribers as speedily as possible after its arrival. The beginning of another year offers a good opportunity for a large addition to the list of subscribers.

BETWEEN eighty and ninety friends, mostly teachers and elder scholars, and all evidently interested in Sunday school work, met together on Tuesday evening, the 4th inst., in Mr. Street's schoolroom to confer with one another on "The Religious Education of the Young." As President of the Northern Sunday School Association, and as the oldest Sunday teacher present, James M. Darbishire, Esq., was most fitly and unanimously called upon to take the chair. After letters had been read from Rev. C. J. M'Alister, B.A., A. Lancaster, and H. Rylett, apologising for not being present; the chairman in a few appropriate words gave the keynote to the thought and feeling of the meeting, and called upon the Rev. J. E. Stronge to introduce the subject upon which we were met to confer. Much excellent matter and many useful points made up Mr. Stronge's paper, and very earnest, almost too eloquent for conference purposes, was his manner of putting before us his matter and points. But the paper provoked some good thinking and speaking, and what better recommendation could a paper have than that? Mr. Stronge began by pointing out the changed estimate of child-nature in the present day compared with past times. Looking upon children in the more lovely light of to-day, much was thought of them, and much was done for them that never used to be. But Mr. Stronge urged that we need to attend with a deeper sense of responsibility, and we could now-a-days attend with a larger degree of hopefulness, to the religious education of these wondrous child-natures, the powers and possibilities of which we were only just, in a certain sense, discovering. A real religious education of the young would set them in their right relation to nature, their true relation to man, their holy relation to God. How was this to be done? Home and parents ought to do much of this culture for the children. Sunday School teachers had to do it largely. And what were the means to be employed? Mr. Stronge held that every teacher, in addition to teaching, should be a district visitor, knowing the children's outward circumstances, as also their inner lives. And as a means of cultivating the religious nature of the young, Mr. Stronge, while holding the most rational theories of the book, fervently urged the use of the Bible, as containing the best code of ethics extant, and as the best vehicle for conveying ethical and spiritual lessons yet known, in our religious training of the young. The Rev. J. J. Wright, after remarking on these and other points which Mr. Stronge had put forward, went on to show that the doctrine of heredity must always be remembered in our training of the young. The aim and end of all our teaching was not, as was formerly thought, to "snatch brands from the burning," but the building up of the imperfect into the perfect, in short, the development of complete character. The speaker doubted whether with the ordinary knowledge which ordinary teachers had of the Bible, that book was the very best they could use. It would be the very best if teachers knew how to use it, but,—he was only expressing the mind of teachers themselves in asking—how many of our teachers do know how to teach the Bible? There was one thing however they were all agreed about, and that was, that it is religion we ought to teach. How can we teach religion? He had his own answer, but he should like to hear the ideas of fellow teachers. He was quite sure, with Channing, that drilling the memory of a child into the finest catechism or the purest scripture wouldn't make the child more religious. Yet it is the religious life of the children we must shape and nourish. What must be the means? Which was the best way? How can it be done? The Rev. T. Dunkerley, B.A., of Comber (many of whose Sunday school teachers had travelled to the meeting) very aptly using as illustration the story of how the god, wishing to bestow the

gifts of music upon men, selected, not the splendid palm, nor the gorgeous flowers, but the common, slender reed; so in conveying religion to the young, he would urge that the Bible, science, biography, even fiction, might be used effectively. The means were various, and the ways were numerous, by which the same purpose might be fulfilled. He would say let every means be employed, just as the individual teacher was able, if that means properly accomplished its purpose. And often it would be found that teachers who felt themselves incapable, had done service to the religious life of their scholars in ways they had never calculated. The Rev. J. A. Kelly, of Rademon, thought much more attention ought to be paid to the doctrinal teaching of the young, in order that they may be able to give the grounds of our Unitarian faith, and not be at the mercy of the members of other denominations, who by being better acquainted with texts and arguments, often draw our young people off to more popular churches. R. M'Calmont, Esq., F.C.S., agreed with some remarks already made in regard to the difficulty of teaching the Bible. While yielding to no one in his feeling of reverence for that book, yet they all knew what a change in their opinions touching it had come about in the last few years; and it needed now-a-days an amount of knowledge, of scholarship, and of skill to understand the Bible and to teach it which not many ordinary teachers could possibly, without a previous training, have. As to the point that the thorough acquaintance with texts or a catechism did not cultivate the moral sense or the religious life, Mr. M'Calmont related that he had some years ago, a boy in his employ, who on a preceding Sunday had gained a prize for his correct recitation from memory of the "shorter catechism" which same boy was found through the week robbing the "till" from time to time. He merely mentioned this fact to show that catechism and character had not much to do with one another. The Rev. J. C. Street in a quiet, earnest, and helpful speech, gave a ripe conclusion to the conference. He first corrected Mr. Stronge as to his idea that the Jews placed a low estimate upon the nature of children, reminding us that public schools for children were such an essential part of the Jewish polity, that it was said the education of the children must go on even though the enemy be at the gates, and recalling the well-known Hebrew saying, "The world is saved by the breath of school children." Mr. Street went on to say that the first requisite in a teacher of religion is that the teacher be religious. Some thinkers had doubted the possibility of teaching religion at all. He did not think so. The religious teacher, the teacher who was himself religious, can communicate religion. How, he, the speaker, might not be able to tell. It often seemed to him—perhaps it was a kind of fancy—that around each one of us is a moral or spiritual atmosphere. We are influenced by this as we come in contact one with another. He could not define this. He did not wish to attempt to define it. It was a Spirit of Good which he had felt present with members of all Christian churches, with members of non-Christian churches, and with men who were at present outside all churches whatever. Mr. Stronge's definition of religion was no doubt true, but religion was something much more, and he, the speaker, could accept many definitions, and yet feel that there was much more in religion that was undefined and indefinable. Call it an essence, a perfume, a light, a music, a spirit, and whatever it was, we all knew it was a something that improved, exalted, and consecrated human life to noblest purposes and immortal issues; and he or she who has this religious essence and atmosphere can, and will not fail to communicate it to others, especially to young learners. With this inspirational word of help, after usual votes of thanks by Messrs. Bulmer and Dobbin, and by Messrs. Dale and MacIllheron, our meeting closed as it commenced, with hymn and prayer, each of us doubtless feeling as we separated that we would and could in our various Sunday schools devote ourselves in many ways, but with freshened consecration to "The Religious Education of the Young."

MR. EDWARD GARDNER, LL.D., OF DOWNPATRICK.

WE extract the following from the *Inquirer* of December 8th. In doing so, it is a sad duty to add a few words. Mr. Edward Gardner was one of those leading laymen, in connection with our Free Churches in Ireland, whose whole life was devotedly consecrated to a high sense of religious duty. Diligent in all the concerns of life, his conduct was always swayed by religious impulses and motives. Religion filled and sanctified all his career—domestic, social, public, and ecclesi

astical. It had no secondary place with him, and was not a profession for the sake of respectability or position, it was an earnest overpowering reality, and it penetrated all he did and said. He was always to be depended upon. His word was his bond. You could always count upon him on the side of right and liberty, and you knew he was always seeking after truth. In our denominational controversies he was always found among the progressive men. He stood by the Liberal cause in religion when multitudes of its professed friends deserted it. The Unitarian Society had a warm and faithful friend in him. For years he was an active Vice-President, and it was a proud day for him when he was unanimously elected President. Unhappily he was not able to continue his services. Our Society has lost in him an intelligent and brave worker, our Churches a vigourous and capable representative, our Charities a warm and loving supporter, our Social Circles a charming and accomplished ornament, and his Home a husband and father whose whole life was a priceless benediction. We look about on all sides and ask, where shall we find men like him to carry on the good work to which his life was consecrated? But God lives, and while He sees fit to take away, one by one, our noble and true-hearted Leaders, we are sure He will raise up those who will carry on His work and lead it to a glorious consummation.

"The death of Mr. Edward Gardner, of Downpatrick, is an event which, though not unexpected, will be heard of with great regret by a wide circle of friends, both in public and private life. Mr. Gardner was a solicitor of high standing, and since his succession to the old established business of his uncle's firm had a large and lucrative practice. Of distinguished legal ability, and high sense of personal honour, he will be missed by many members of the profession to which he belonged. He was moreover, a gentleman of highly cultivated mind, and never permitted the practice of his profession to interfere with the exercise of his scholarly tastes. He was a distinguished student of Queen's College, Belfast, and held the degrees of M.A. and LL.D., from the Queen's University. Mr. Gardner was an earnest and thorough Liberal, but was just and generous in his estimate of the conduct and opinions of political opponents. He took an active and prominent part in all the recent political contests of County Down, and never spared himself any pains in spreading political knowledge and in awakening the people to a sense of their duty. His counsel and assistance were always most valuable, and all who enjoyed these will deplore his untimely loss. When he was elected to the office of Coroner, which he held up to the time of his death, there was an outburst of popular enthusiasm in his favour, which won for him a signal triumph, and proved how well the tenant farmers appreciated the services he had rendered. No more remarkable contest has in the present century been entered on and won in the County Down. Mr. Gardner enjoyed the esteem of his townsmen, and held the office of Chairman of the Town Commissioners—the highest honour they had it in their power to bestow. He was a member of the Unitarian Church, and was possessed of a kind and generous spirit of toleration, which always aimed at drawing men closer together in the bonds of human brotherhood. All who knew Mr. Gardner in his public and private life will deplore his death, but his goodness of heart and high rectitude of character will live long in their remembrance.

By his death the Unitarian body in Ireland has lost one of its ablest and most cultured laymen. His training and connections brought him into the most intimate relations with the religious life of our churches, and for a number of years he was a most prominent figure in all movements to promote their influence and enlarge their liberty. As the nephew and close neighbour of the venerable Rev. S. C. Nelson, of Downpatrick, he had the fullest opportunities of knowing the inner life of our churches, and of entering into their best and widest aims. And he availed himself of these opportunities to the uttermost. He was always ready to stand by the Church of which he was a devout member, always trying to help it forward according to the highest culture and clearest light, and always trying to bring a spirit of kindliness and brotherly love among those who for so many years had been distracted and divided. In the controversies which took place he was always prominently on the Liberal side, but he never provoked illwill or stirred up strife. When the conflicts were over he was among the foremost to try to bring about healing influences, and the dream of his life was to restore full unity, on the basis of the wisest Christian liberty, to the churches in Ireland. Not only in Downpatrick,

where he was at the head of public affairs but in Belfast and throughout the North of Ireland he will be sorely missed, and men will look about in vain to find a man at all fitted to fill his place. His career, marked and crowned with culture and honour, has been all too short, for there was in him a promise and potency which marked him out as one of those likely to leave the deepest impress upon the life of his age. He lived a blameless and noble life. From his Home hallowed and sweetened by all domestic virtues, from the Liberal Church, of which he was a distinguished ornament, and from the Public Life of the country he loved so dearly, he has been removed by the hand of God; but his memory will remain as an inspiration to his children and an encouragement to those who are still working for liberty and truth."

"IS THERE A LIFE HEREAFTER?"

THIS was the subject of a lecture by the Rev. C. J. Street, M.A., the lecturer for the Scottish Unitarian Association, in the George A. Clark Minor Hall, Paisley. This, the rev. gentleman said, was one of the gravest and most pressing of problems in the present day. It was no wonder that there was so much scepticism abroad when it was commonly taught that the actual resurrection of Jesus Christ was the only proof of eternal life for human souls. Granting the doctrine of the resurrection of Jesus, there was no proof whatever in that of future life for anyone else. Because a perfect man had risen from the dead, that was no reason that imperfect and sinning creatures should do so also. If the Deity of Christ was conceded, that argument was rendered still weaker, for the gulf between God and man was infinite. To enable thinking people to believe in a life beyond the grave, cogent arguments must be given, built up on reason and common sense. Taking for granted the belief in God, in the first place, both His justice and love demanded such an explanation of the facts of present life. Conscience was the divine voice in the human soul, but there was not fair scope for man to obey it absolutely amidst the temptations and inequalities of life. Were the saint and the sinner, Christ and Nero, a murderer and his victim, to meet with a common fate at the hour of death? Were suffering virtue and triumphant vice to meet the same reward at last? Then the longing for continued life was universal and instinctive, and, in spite of their doubts, men could not help hoping for it. God would never betray his creatures, or allow their consciousness to become a living lie. A God of Love must give another chance to those who were oppressed with suffering for which they were not to blame, and to those whose lives were sinful chiefly because of their degraded surroundings. And then, judging the question by itself, apart from the belief in God, the fact of the practically universal belief in some kind of future life showed the presence of an instinct which in itself pointed to the accuracy of its message. The superiority of soul over body was then adduced as another evidence. The real draw-back to the belief in immortality was the weakness and mortality of the body. But was material body necessary for life? The body was but the vestment of the soul; and a state of being might be conceived where no such vestment was required—just as the differences of climate require the use of much clothing, or none at all. The free mind occupies and uses and controls the material body, and at death that invisible power is liberated for a larger and fuller life. There is no such thing as annihilation in the material world. Matter is never destroyed, but merely changes its form. Is matter alone indestructible, then, while mind, which controls it for a time, is to die eternally? If the soul were material, yet it was one indivisible monad, and was still indestructible because a unit. The lecturer then proceeded to point out the immense over-provision which existed in the faculties of mind, heart, and soul. In nature we always found a rough kind of proportion between an organ and the function it was intended to discharge. In art the same rule held good. The parcels post would not be adopted to suit the convenience of a single person, for example. And yet the human mind was found to be fitted up with boundless resources and powers. If the body would only last in health and strength, the mind was capable of eternal life. Men were cleverest in their old age when death carried them away. The astronomer had to die just as he was beginning to understand some of the workings of the laws which govern the heavens. Could we imagine that all his knowledge was lost, not only to the world, but to himself after his life had been spent in acquiring it? Could we conceive of the great minds of the past as dead, never to know how they were appreciated; were they now rather living in communion with

those who understood and valued their work even in this latter day? Then the heart possessed far too much loving power to obtain full satisfaction in this earthly life. We could not use up all our love, no matter how long we lived. Nay, rather we learnt to love more as our acquaintance with people and with human life was enlarged. The love between friends separated by distance for many years was just as true as ever; and why not between those whom death had severed for a time? In that case was the love all on one side and directed to an object which had perished for ever. Affection from its very nature must be reciprocal. As for the soul, the conscience could not have full play in the limited life in which we live, nor did the will find ample scope in which to develop itself. The highest souls suffered the keenest anguish in reflecting over shortcomings in themselves. which in others would be virtues. It is they who see the reaches beyond, the boundless possibilities which eternal life opens out to the soul, and they understand best how our powers are fitted for eternity. Annihilation or endless hell would be a woeful waste, which no one could expect from the study of the orderly universe in which nothing is lost or allowed to run to waste. Immortality, however, supplies us with a satisfactory answer to all these problems, meets every case, and satisfies every requirement. But there can be no jumping into perfection. Nature takes no sudden and enormous leaps, and steady progress is the great law. So must it be with life. An idle heaven is out of harmony with the teachings of experience and science, and there, as well as here, there must be plenty of high and noble work to do. Such an eternity as this is worth living, and we, to-day, are taking our places in this march of all humanity,

"On to the bounds of the waste,
On to the city of God."

SELECTIONS.

THE MIDNIGHT CALLER.

It was the New Year's Eve—the snow was falling,
The earth was chill and white;
I thought I heard a little child voice calling,
"Please let me in to-night!"

"Now who is this, admittance late demanding?"
Thus musing to myself,
I hastened to the door, and there found standing,
A puny, pale-faced elf.

His coat was new, but on his back he carried
A heavy covered load.
I asked him why till midnight he had tarried,
And had he lost his road?

He answered "No! I came for I was bidden;
We always come at night."
"Then let me see," said I, "those treasures hidden
So carefully from sight."

He loosed his pack, which he began unfolding,
To my astonished view,
Remarking calmly, as I stood beholding,
"These are not all for you."

A strange assortment, truly! strangely mingled,
The wares within his pack.
Sad bells that tolled, and merry bells that jingled,
And potions white and black,

Bride veils, and christening robes, and baubles brittle,
And laurel wreaths, and sweets,
And flowers, and heaps of crosses large and little,
And gems, and winding sheets.

"And what is mine, among this motley litter?"
I questioned. He replied,
"There is a draught for you, 'tis rather bitter,
But here are sweets beside.

"A few small crosses too I must deliver,
Your share is very small;
To others I must be a larger giver;
I bring enough for all."

"Some crosses," I remarked, "have flowers around them,
Why are they thus arrayed?"
"These are so sharp," he said, "the Master bound them
With flowers that never fade."

"And what are these gay flowers that, withered slightly,
Your burden still adorn?"
"These are the flowers of time," he answered lightly;
"And each one has a thorn."

"And whose these shrouds," I asked, "that look so dreary?"
The youngster shook his head,
Yet with a pleasant smile and accents cheery,
"I may not tell!" he said.

"These are best gifts to many—and they know it,
For see what lies beneath!"
He raised a winding-sheet, and close below it
There lay a golden wreath.

"Ah, give me *that!*" I cried, with eager gesture;
"A jewelled diadem;
Take back your crosses, thorns, and shrouded vesture,
I do not wish for them."

"I cannot sever these," he answered gravely;
"Gemmed wreath and burial-gown;
Thorn, cross, and shroud, borne Christianly and bravely,
Are followed by the crown.

O! if you use me well while here I tarry,
To you some day untold,
The midnight caller, though a shroud he carry,
Shall bring a crown of gold."

"I'll use you well," said I, "with heaven's assistance!
What is your name my dear?"
And a small dream-voice answered in the distance,
"My name is young New-Year!"

H. E. HUNTER.

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TWELFTH SESSION, 1883-4.

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The Committee have much pleasure in announcing the following

1884 PROGRAMME FOR JANUARY 1884.

Jan. 7—Lecture, "Land Tenure in many Countries." Vere Foster, Esq.
,, 14—Paper, "Foreign Fruits." Miss H. B. Aston.
,, 21—Music and Readings.
,, 28—Paper, "The Power of the Keys." Mr. John Cuming.

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THE OBJECTS OF THE ASSOCIATION ARE—

The intellectual and moral advancement of its Members, and the furtherance of fellowship and acquaintance among them.

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The Meetings are held on MONDAY EVENINGS at Eight o'clock, in the Rosemary Street Schools.

ADMISSION—To Lectures and Discussion, Members Free; Non-Members, Sixpence each. To Papers, and Music, and Readings—Free.

MEMBER'S SUBSCRIPTION.—4s. per annum, which entitles to the use of the Library. Subscriptions for the Twelfth Session are now due and should be paid to the Treasurer, at 14, Lombard Street, *as early as possible.*

The Librarian will be in attendance after service on Sunday Mornings, and on every Monday Evening during the Session.

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